

PETERS FALL.
A GODLIE SER-
mon, preached before the
Queenes most excellent Ma-
iestie: vpon the verse. 66. 67. 68.

*69. 70. 71. 72. and the 14. Chap-
ter of Saint Marke.*

In which Sermon we haue to
consider of these three Circumstan-
ces: First of the person, second-
ly of the euill whereinto
he fell, and thirdly of
the occasion.

Wherein euerie faythfull
Christian may see before his eyes, the
patterne of vnfeigned repen-
tance. whereby we may take
heede of the falling into
sinne againe.

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at the signe of the
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1585.

A Godly Remembrance

of the good things which God hath done for us

in Christ Jesus our Lord

and of the mercies which he hath shewed unto us

in his Son Jesus Christ

our Lord and Saviour

in the flesh

and of the good things which he hath done for us

in his Son Jesus Christ

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A Godly Sermon pre-
ched before the Queenes most ex-
cellent Maiestie, vpon the verse 66.
67. 68. 69. 70. 71. 72. and the 14.
Chapter of S. Marke.

Lord open thou my lippes, and my psal. 51. 17.
mouth shal shew forth thy praise,
These wordes of the Prophet (right
honourable and deare Christians) ma-
nifestly shewe that no man can speake
the praise and honour of God, vntlesse
the Lorde do open his mouth, that
therefore the Lorde boursafe at this
present to open my mouth, that I may
speake to his honour, let vs ioyne in
faithfull prayer with heart and voyce
vnto God, &c.

The text.

And as Peter was beneath in the hall, Mar. 14. 66.
there came one of the maydes of the
high priest, and when she sawe Peter
warming himselfe shes looked on
him, and saide, Thou wast also with
Iesus of Nazareth, but he denied ic
saying: I know him not, neither wot
I what thou sayest. Then hee went

A. ii.

out

Peters fall.

out into the porche, and the Cocke
crewe. Then the maide when shee
sawe him againe, saide to them that
stood by. This is one of them: but
he denied it againe, and anon after
they that stood by saide agayne to
Peter, Surely thou art one of them
for thou art of Galilee, & thy speech
is like. And he began to curse and
swear, saying: I know not this man
of whom ye speake. Then the second
time the Cocke crewe. And Peter re-
membered the words Iesus had sayde
vnto him: Before the Cocke crowe
twise, thou shalt denie me thrise: and
he rushed foorth of the doores and
wept.



That God requireth of
his people is comprehen-
ded in a brieve precept,
Be ye holy: with this
reason annexed, for I am
holy the Lorde your God. The Apo-
stle S. Peter exhorting the faithfull to
confirm their calling, vseth the same
reason, saying, because it is written,
Be

Leui. xi. 44.

19. 2. 20. 7.

2. Pet. i. 16.

Peters saith,

Be ye holy, for I am holy. The same kinde of exhortation vbleth S. Paule to Rom. 12. 1. the Romanes, beseeching them by the mercies of God to giue their bodies a liuing sacrifice, holy, acceptable vnto God, which he sheweth to bee, their reasonable seruing of God: not fashioning themselves like vnto the world, but that they changed by renouation of minde, might perceiue what that gods, acceptable, and perfect will of God is, which wil of God he teacheth y Thes. 1. Thes. 4. 3. salomans to be holynes: that is, a putting in vze and practise of that knowledge of God and Christ, which by the worde, and the spirit with the worde working in our heartes, we haue attained. Christ the wisdom of God induceth his disciples to a perfection in this holinesse: saying, Ye shal here Mat. 5. 48. fore be perfect, euen as your father which is in heauen is perfect. That is, ye shall so nre resemble in holinesse your father in heauen, as it is possible for a similitude to represent liuely the thing it selfe, wherof it is a similitude. And that no man deceiue himselfe,

A.iii.

imagi.

Peters fall.

imagining this holinesse to be required onely of the Cleargie men , and not of all Christians, it is apparant by the testimonies afore cited, as well of Moses, as the Apostles, to be required of so many, as will haue the Lord to be their God. Neither did Christ indue his Apostles onely vnto that perfection in holinesse , but also his disciples: betwene whome & the Apostles was like difference , as now betwene the Cleargie and Laitie. Seeing then our God exacteth of vs all holines, which is a practize of the knowledge of his will (his will being, we leaue vndone the euill he forbiddeth, and doe the good he commandeth : and that of these two partes consisteth true repentance) to induce the rather thereunto, I haue thought good to set before our eyes a pattern of vnfained repentance. And that after our repentance we may take heed of falling, I minde by the helpe of God , out of the same place of Scripture, which I euen now read, first to speake of the fall, then of the rising againe of Peter. In whose fall we

Peters fall.

We haue to consider these three circumstances: first of the person, secondly of the euill wherinto he fell, thirdly of the occasion.

The holy Ghost by the Euangelists doth witnes vnto vs, that Peter was he who fell. An elect and chosen vessel: called of Christ to be an Apostle: pronounced by the mouth of Christ himselfe blessed: made partaker of the secretes: who in heart beloued, and in mouth had confessed Christ to be the sonne of the liuing God: for whome Christ prayed, that when Satan should syt him, his faith might not faile: who entirely loued Christ, and was beloued of him. This fall of Saint Peter and other the saintes and friendes of God, set downe in the scriptures, is not therefore that we shoulde vse the same as a cloke to couer our wickednesse, hyding the candle vnder the bed, which should be set vpon a candlestick, measuring the scriptures by our sensuality: but to this ende that we seeing our owne frailtie and the enemy his power, may walke more warily

Matt. 16. 16.

7. 1. 20. 2

Luk. 22. 31.

Mar. 4. 21.

A.iii.

and

Peters fall.

and treade more sure. And if it so be
 we do fall grievously, we get dispaire
 not, but by the same means endeavour
 1. Cor. 2. 14. to rise againe as they did. Our fraile
 tie appeareth in this, that we can not
 Sapi. 9. 15. perceiue the things that are of the spi-
 rit of God, this corruptible bodie be-
 ing heauie vnto the soule, & the earthly
 mansion keepinge downe the mynde
 that is full of cares. If we cannot per-
 ceiue the good, much lesse can we do it.
 2. Cor. 3. 5. If we be not able, as of our selues, to
 thinke any good thought, much lesse a-
 ble to bring forth any good action: as
 Rom. 7. 18. such in whome by nature dwelleth no
 Ezechi. 15. 3. good thing. But as the wood of the pur-
 trified vine fire serueth not to life, no
 not so much as a pisme to be made of
 the wood thereof, to hang any vessel
 thereon, but onely is matter for the
 fire: So we of our selues dry rotten
 wood, are onely meete for euillasting
 fire. And although (our knowledge and
 iudgement being cleared by the spi-
 rit of God) we be able sometimes to
 discerne betwene good and euill, yet
 by reason of this body of sinne which
 we

Peters fall.

we carrie about with vs, wee are for
the most part drawne away from the
good which wee lyke, vnto the euill
which we would not doo. Yea so, that
if with a thousand things God shoulde
charge euen the best of vs, we shoulde
not be able to answer to one. If the
Lorde should looke straightly what is
done amisse, who shoulde be able to
stand? If the Lorde should enter into
iudgement with vs, none could in his
sight be iustified. To euill there are
many wayes, to good onely one way.
Euery vertue hath two extremes, and
eche extreme, euill. To man to walke
so straightly betwene the extremes,
that he doo not at sometime, or other
decline eyther to the right hande or to
the left, it is not giuen. In naturall
things it is hard to enioy the good, but
we shall also at sometime taste of the
euill. The fire comforteth vs with
warmth, the extreme heate therof ber-
eth vs. The ayre when it is temperate
doth refreshe, but violent it breedeth
passions. The waters bring commo-
ditie, but annoy vs when they ouer-

Iob. 9. 3.
Psal. 130. 3.
Psal. 143. 2.

A. v.

flowe

Peters fall.

Soloe their Channels. To much meate
breedeth indigestion, too little maketh
þ bodie weake. Want of exercise breed-
eth sicknesse, too much labour is hurt-
full. Solitarines maketh vs incline to
melancholie, and too much conuersati-
on is importunate. Riches are accom-
panied with care, and pouertie subiect
to sorow. Of these and such like bee
that will suck the swæte, must knowe
and then taste of the sowre. Cuerie
commoditie bringing with it the dis-
commoditie. The Grecians prayse
Hercules for his force, but they accuse
him of tyrannie. The Lacedæmonians
attribute much to Lyncurgus for his
zeale to his Countrie : but they note
him of rigorons severitie, with the E-
gyptians Isis is famous for patience,
but condemned for vncastitie. The
Athenians extol Plato for his doctrine:
but they carpe his unsatiable con-
tiousnesse. The Romanes make Cæsar
to bee mercifull : and with all report
him haucie & proude. Homer in know-
ledge excellent : in speache vaine. A-
lexander the Great of noble courage:
yet

Peters fall.

yet to him remaineth a perpetuall blot
of infamie, that in his furie he slew
Cicero his dearest friende. Hanniball of
minde invincible : yet stained with
perurie. Traian a milde, gentle, and
iust Prince : yet a wine bibber. Marc
cus Aurelius aboue all for his wise
dome : yet amorous. So that I may
well conclude that as there is no bread
without branne, no nut without shel,
no tree without barke, no corne with-
out chaffe, no garden without weedes,
no Wine without lees, no golde with-
out drosse : so no wyght that liueth
hath lyued, or shall liue, onelye man,
without sinne. The caution standeth
in this, that for the vertue we allowe
not the vice: nor for the vice, condemne
the vertue, obscuring the glozy of God
in his creatures : but rather that wee
knowe to discerne betwene the good
and the euill : mistyking the euill to a-
noyde it, liking the good to doo it, from
the doing which god the farther wee
see our selues of, touching our owne
power, the more we haue to strue, to
take heede, and to watche : especially
seeing

Peters fall.

2. Pet. 5. 3.

2. Sam. 11. 2.

seeing to this our weakenesse, the enemy doth oppose his strength. The Apostle, hauing had a prooue thereof in himselfe compareth him vnto a Lyon, and not onely vnto a Lyon for his strength, but to a roaring Lyon for his greedinesse to deuour. The Lyon then roareth when he is pynched with hunger: and beyng hunger bitten, whatsoeuer is in his way prayable, he taketh his pray on it. And this his greedines is continual. He indgeth all labour lost, saue that he taketh in wounding the soule of man. As Dauid the Ammonite warring against the men of Iabes Gilead woulde not rayse his siege but vpon condition, that he might thrust out all their right eyes: so this enemy neuer ceaseth to assault vs until he haue depriued vs of the eye of right iudgement, that we see not our saluation in Christ Iesu onely. And although God by grace strengthen vs that we yelde not so farre, yet let vs knowe that the enemy vpon no other condition rayseth siege. If man be weake, the enemy strong, the way slippery,

Peters fall.

Slippery, the windes blufferous, the
fall dangerous, the byrse perillous,
the losse irreconerable: let vs walke
circumspectly, not as vnwise, but as Ephc. 5. 15.
wise, redeeming the time, because the
dayes are euill. A man that is thzough
sicknesse or age impotent, seeing be-
foze his eyes the young lustie, and
strong man thzough slabbinesse of the
way, & violence of the winds thzowne
downe, he taketh him to his staffe, and
treadeth moze surely. If Moyses the
saythfull fell in infidelitie: Dauid the
holpest became prophane: Salomon
the wisest committed so great follies:
and Peter the louingst, denied his ma-
ster. If the Saintes and deare friends
of God haue fallen befoze our eyes, let
vs lay aside trust in our owne stréngth,
let vs tread sure, leane vnto our staffe,
haue affiance in our God. Let vs not
take their fall to be our standing, but
rather by them measure our selues, &
the guilt of our sinnes, gathering as it
were the whole Lyon by the pawe: let
vs rise with them by repentaunce: let
vs forgo with them for our sinnes: let
vs

Peters fall.

us with them perswade our selues of
God his mercie in Christ Iesu: let vs
with them take sure holde of that his
mercy by stedfast hope: let vs be raised
by repentance, take heede with them
we fall not againe. Nowe let vs con-
sider the fall.

But he denyed it, saying: I knowe
him not.) The Euangelistes do wit-
nesse that Peter denyed his maister
thre times. To lie in any case is euil,
the circumstances, as of cause, maner,
time, place, and person do aggravate
the euill. To fall therein once is not
without daunger, to fall the seconde
time bawleth soze: to fall the thirde
time, woundeth deepe. To sinne, pro-
uoketh God: to adde sinne to sinne kin-
dleth him moze: to heape them one by
on others necke, asketh present venge-
ance. If to lye be sinne, and sinne haue
for the rewarde death: that to sweare
falsely is moze then simply to lye: and
by curse for a man to deuote himselfe
be moze greuous then falsly to sweare
(That being the most perillous kinde
of swearing (as S. Augustine sayeth)
which

Rom. 6. 23.

in Psal. 7.

Peters fall.

which is ioyned with a curse : as if I should say, the Lorde so iudge me as I haue done in this) how greuous was this fall of Peter, who not onely denied his Lorde, once, againe, and the third time : but sware he neuer knewe him: and as it were, betooke himselfe vnto the deuill if euer he knewe him : And that doth aggrauate the fault most of al, he did it knowing him to be, as mā, so God : hauing befoze confessed that he was Christ the sonne of the liuing God. Thus denyed he his maister, his God, his saluation, wittingly, willingly, euen against the testimonie of his owne conscience. Willingly I sayde that no mā thinke he did it against his will, for although he came not thither with will to denie him, yet when he sawe the daunger, and yeelded to the reason of flesh & blood, he was brought to will that which otherwise he would not. Here may we see a difference betwene the sinne wittingly and willingly done against the conscience, and the sinne against the holy Ghost. Not every sinne committed against the
con-

Peters fall

Matt. 12. 32.

Mark. 3. 29.

conscience, is that same which Christ sayeth shall not be forgiven neither in this worlde nor in the worlde to come; that is, as S. Marke expoundeth it, neuer: but this is the sinne neuer to be forgiven, which is committed to overthrowe the trueth as wittingly, willingly against the testimonie of the conscience, so also maliciously, ioyning bandes of set purpose with the enemy to extinguishe the spirit, to deface the honour, and to obscure the glory of God. It may yet moze plainly appeare if we oppose vnto Peter Julian the Apostata. Peter denyed Christ in the same sort and maner, as is aforesayde Julian denied. The one his heart was mollified to repentance: the other his heart hardened. Wherefore? The one denied of frailtie: the other of malice, The one for feare of death: & other of selfewill, desirous to poyse out his poyson against the Church of God, not moued thereunto eyther by feare of Magistrate, bitternesse of imprisonment, or terrour of death, as hee who was Lord, King, & Emperour, ruling all

Peters fall.

all, not ruled by any. The one denyed that he knewe him, but spake no euill of him: the other abandoned the Gospell as wicked, speaking euill both of Christ and it. The one did it sodainly and at a push: the other deliberately. The one in a corner: the other in set and open iudgement. The one, though he forsooke his master, yet serued he no idoles: The other not onely forsooke Christ, but serued the deuill. This his Anne so malitiously committed, set such a stoppe and shut such a bolt betwene the grace of God and his conscience, that hauing receiued his deaths wound, whether by a man (as some thinke) or by an Angell (as others write) or by a deuill (as we also reade) thrusting his hand into his wound, he toke forth an handfull of blood, and sprinckled it in the ayre with these wordes *Viciſti Galilee, viciſti.* O thou Galilean (so he called Christ) thou hast overcome, thou hast overcome. Notwithstanding he confessed the power of Christ even in the instant of death, yet could he not call for grace, nor cry for mercie. This

W.i.

haue

Peters fall.

have I spoken, not to extenuate the fall
of Peter, which was horrible, but
partly, that we take heed of that great
sinne against the holy Ghost which is
irremissible, & partly, to the comfort of
the afflicted conscience of such as are o-
ther wise grievously fallen. Peter al-
though he denied his master at y first,
yet did he not at y first eyther sweare
or curse. Wherby we may see how the
deuill when he hath by sin taken hold,
doth lead man, as it were by y hand,
from one sin to another, from y great
to the greater, untill he haue brought
him to y fulnes of sin to wallow in the
same with securitie & contempt. After
y same maner he intozappeth vs into
adayes. First vnder colour of recreati-
on, he bringeth in dice and cardes. By
y he salueth the same with a gra-
die desire of lucre, alwayes accompa-
nied with his paye fals hood, by whom
the doore being set open straight rushe
in, lying, raging, swearing, forswear-
ing, prophaneation of y Sabbath, con-
tempt of god, so great, that man dust &
ashes, whose life is in the hand of the
living

Peters fall.

living God, maketh no scruple to pro-
 phane y day, which the Worde of hostes
 hath commanded him to remeber that
 he keepe holy. If therefore we will not
 fall headlōg into peril, let vs (as S. Je-
 rom counselleth.) So sone as y scorpi-
 on appeareth, treade him downe, least
 suffering him to rise vp, he growe to
 mighty for vs. Give no place to y de-
 vill, saith S. Paul. Submit your selues
 to God saith S. James, resist y devil, &
 he wil fle frō you. But let vs see what
 it is to denie Christ, y if we be fallen
 with Peter, we may w Peter rise a-
 gaine. He denieth Christ, who flatly
 (as Peter did) forsweareth him. He
 also denieth Christ, who doth not ac-
 knowledge & confesse him, to be his sole
 & onely sauour. He also who being as-
 ked of his faith, doth either of purpose
 holde his peace, or colourably deale to
 delude y demand by doubtfull answer.
 He also who by his deedes doth not ex-
 presse his faith. To cleane vnto Bel-
 al, saith Cyprian, is to deny Christ,
 howsoeuer in tongis or other outward
 appearance we seeme to professe him.

Ad Pāma-
 chium con-
 tra errores
 Ioan. Hie-
 rosolomita-
 ni.

Ephc. 4. 27.
 Iacob. 4. 7.

Tit. 1. 16.
 De duplici
 martyrio.

Peters fall.

in Gene.
ho.3.

Luk, 1.74.

Tit, 2.12.

Neither shall it profite vs, sayeth O-
rigen, to confesse that Christ came in
the flesh which he tooke of the Virgin,
If in this our flesh we denie the ende
wherefore he came. Which ende was,
that we by him deliuered from our e-
nemies, should serue our God without
feare, all the dayes of our life in holi-
nesse and righteousness before him.
That we shoulde denie vngodlinesse
and worldly lustes, and liue soberly,
iustly, & godly in this present worlde,
looking for the blessed hope and appea-
ring of the glory of the mightie God,
and of our saviour Jesus Christ, who
gaue himselfe for vs that he might re-
deeme vs from all iniquitie, and purge
vs to be a peculiar people vnto him-
selfe, zealous of good workes. This if
we do not, we denie Christ. Which
beeing so, it can not be gainesayde, but
that we haue, almost all, denied Christ
our saluation, to our euermourning con-
fusion, if God of his mercie touche not
our hearts by grace to repentance.

The occasion of his fall depended
partly of himselfe, partly of the tempter
sell

Peters fall

sell and others the seruantes of the high priest, and partly of the place. Of himselfe, in that he presumed so much in his owne strength, that he thought himselfe sure. When Christ sayd, All ye shall be offended by me this night: for it is written, I will smite the shepe heard, and the sheepe shalbe scattered, &c. Peter sayde vnto him, Although all men shoulde be offended, yet will not I. He should haue better considered the word spoken, and more deeply haue wayed y person of Christ who spake it: or at the least haue added to that his assertion, God by grace assisting me. But he was so farre off from any of this, that when Christ replied, Verily I say vnto thee, this day euen in this night, before the cocke crowe twise, thou shalt denie mee thrise: he sayde more earnestly, If I should die with thee I will not denie thee. Feruentnes without grace smothereth the way to the greater fall. As Rabshakeh one of the captaines of the host of Senacherib king Assur said vnto the counsellours of Hezekiah king

Peters fall.

2. Reg. 18.

31.

Ierc. 9. 23.

of Iuda (supposing that Hezekiah had
reposed in Egypt & Pharaos.) Tell ye
Hezekiah, Lo, thou trustest in this bro-
ken staffe of reede, to wit, in Egypt &
Pharaos: on which if a mā leane, it will
go into his hād & pearce it: so is Pha-
rao king of Egypt to all that trust in
him. So may I say to euery one who
trusteth in his owne strength, that he
leaneth but to a staffe of a reede and
the same broken. He thought vpon stay,
but he findeth the fall. He looked for
helpe, but he feeleth the hurt. Where-
fore thus sayeth the Lord, Let not the
wise man reioyce in his wisdom,
nor the strong man glorie in his
strength, neyther the riche man in his
riches: but let him that glorieth glo-
rie in this, that he vnderstandeth and
knoweth me: for I am the Lord which
shew mercy, iudgement, & iustice in
the earth. The wel liking of our selues
bringeth to passe that oftentimes wee
stande in our owne light, by reason
whereof the imminent euill is shado-
wed so, that we see it not, vntill sodain-
ly it clappe vs in the necke. And ma-
nie

Peters fall.

nie times euen there and then is great
test danger, where and when we
thinke our selues most safe and sure.
Agamemnon in ten yeeres together in
moztall and bloodie warres coulde ne-
uer be hurt: yet after when he thought
least of danger, at home in his owne
house, by his owne wife was slayne.
Senacherib had the conquest of many
countrie, in al which he escaped harme-
lesse: yet at home in his owne country
in the temple of his idoles his owne
sonnes slew him. Julius Caesar win-
ning the west part of þ world, in 51. set
battailes neuer receiued dangerous
stroke: yet after al his dangers so hap-
pily escaped, at home in þ Senat house,
in the midst of his nobilitie, and in his
Parliament robes, he receiued 24.
wounds, and al deadly. So far of from
surmyse of any such thing, that the
myght befoze at supper with his nobi-
litie he reasoned pleasauntly and me-
rilie of the best kinde of death: and
some affirming this, some that, his
iudgement was for conclusion, That
death to bee best which was todayne.

B.iiii.

The

Peters fall.

The Troians whē they thought their enemies the Gretians to be gone and all to be safe, and gaue themselves to belly there, sleepe and ease, were suddenly invaded by the Gretians, and with fire and sword destroyed. The rich man whō sayde vnto his soule.

Luk. 12. 19. Soule, thou hast much goods layd vp for many yeeres, liue at ease, eate, drinke, take thy pastime: here God sayd vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall the things be which thou hast prouided? Vnto which wordes, Bernard addeth, *Woe* whose shalt thou thy selfe be which

In psal. 99. diddest possesse the same? Where then is securitie? Here sayth Augustine, in no place: in this life, no where: but in the sole hope of h^e promises of God. Of the occasion giuen by the damosell the Euangelist sayeth, And as Peter was beneath in the hall, there came one of the maydes of the high priest, and when shee sawe Peter warming himselfe, she looked on him and said: Thou wast also with Iesus of Nazareth,

Peters fall.

roth, &c. And as it appeareth by y^e text,
he did the like the second time. A bold
gyzle and bloodie, and therefore bloodie,
because bolde, impudent and shame-
lesse. Although Aristotle make not
shamefastnes a vertue, yet the godly
best learned, doe make it a vertue, and
such a vertue, that if forceably there
should be in a woman but one onely
vertue, the same ought to be onely
shamefastnesse. And Aristotle himselfe Ethic. 2.
affirmeth the partie in whome it is
founde, worthy praise. Much better
sayd Cicero, naming it the keeper of al
vertues, flying shame, attayning ho-
nour, flying shame by annoyding euill
(the force, efficacie, and strength of it
consisting in feare of dishonestie) at-
tayning honour by aspiring to good,
vpon desire, alwayes proper vnto it, to
heare well. With this vertue this
Damosell was not acquainted: and
therefore without blushing she russeth
in amongst the thickest, charging Pe-
ter: not taking repulse with his first
deniall, she assaulteth him the seconde
time. Shee sawe Christ the innocent

B. 6.

Lambe

Peters fall.

Lambe shamefully intreated : yea in
maner shee sawe the lamentable ende
that woulde ensue. And yet as her
Mat. 14. 11, mate the daughter of Herodias coulde
with drye eyes beholde the heade of
John the Baptist in the Platter all
imbrewed with blood : so the boyde of
all compassion, could behold that dole-
full spectacle with gladnesse. And as it
were, not satisfied with the blood of
one, assayeth againe, & againe to spill
more. When Alexander M. sawe the
dead bodie of Darius, and Iulius Caesar,
the head of Pompei : and M. Marcellus
Syracusa burne : and Scipio Numantia
with man woman, and childe
destroyed : and Titus, the streetes of
Hierusalem running with streames
of blood: they could not restraine them-
selues, but their eyes gushed out with
teares, yet mortall enemies. These
being men, couragious warriours, va-
liant captaines, mortall enemyes, had
in strong bodyes a softe and tender
heart. This saely gyllie for yeeres and
ser tender, had in a wretched weake
body, a strong stonie heart. And wher
as

Peters fall.

As the Euangelist dooth say that anon after they wha stode by byged Peter after the lyke sort, it is not vnlike but they were the rather induced thereunto by this bloody gyre. But be it they were of theselues prone to shed blood. What other thing was to bee looked for in þe house of Cayphas? The master being euil, can þe seruants be good? The head being dis tempered, can þe body in any member in the same, doe þe function rightly? The spring being troubled, shall we looke for cleare water? The roote withered, can þe tree fructifie? Or corrupt bring good fruite? If ye will haue the tree bring good fruite, begin not with the bzaunches, but digge about the roote, searche it, cutte away that is corrupt and superfluous, and when yee haue gone nyghe vnto the quicke, applie good, freshe, and fatte mould, by which the roote may receyue strength and good iuyce to the nutriment of the whole tree. When prune the tree in conuenient time, cutting away the dead bowghes and vnfruitfull bzaunches.

Peters fall.

If ye wil haue your waters cleare and
 swete, search y^e spring. If ye will haue
 the body in euery member doo rightly
 the office, let a good plaister be layde to
 the distempered head. Other wise ye
 may complaine, but haue no redresse:
 wish for better, but endure the worse:
 see the inconuenience, but not auoyde
 it. Touching occasion giuen by y^e place
 for that in my second part, I shal haue
 conueniencie to speake thereof, I will
 nowe onely vse the wordes of Chry-
 sostome, which as he, so we may apply
 as answer to those who say they put
 no difference of place. Whatsoeuer
 they heare or see, it moueth not them.
 What sayeth Chrysostome, are we
 made of yron: of stone: are we more
 harde then is the Adamant: are we
 wiser, holier, stronger the Dauid? If a
 sparkle of fire fall into hay, will it not
 set on fire the whole? Our flesh is hay
 and may easlie be inflamed. The holy
 ghost who knoweth vs better then we
 our selues, commandeth vs to abstaine
 not onely from the euill it selfe, but al-
 so from all apparance of euill. He who
 will

In psal. 51.

Hom. 1.

Citat. Petr.

Mar. in 2.

Sam. ca. 11.

1. The. 5. 22

Peters fall.

will flake the fire, must withd:aw the
wood : he who will auoyde the euill,
must cut of occasion. This may suffice
touching the fall of Peter. Now let vs
diligently note his rising agayne.
Wherein wee haue to obserue these
two thinges. First the meanes by
which he was induced to repentance:
secondly, howe hee behaued himselfe
therein. The meanes the Euangelist
noteth to bee externall and internall.
The externall & outward meane was
the crowing of the cocke: the internall
and inwarde meane was, that Iesus
looked vpon him, which looke was not
of the corporal eye, but spiritual grace:
Christ and Peter beyng by place dis-
seuered. Both these to the conuerti-
on of Peter did concurre. It cannot be
that he who is ouercome by temptati-
on, and swallowed vp of sinne, shoulde
come againe to himselfe and repent,
vnlesse by some meanes occasion be gi-
uen wherby he may be stirred to com-
punction. But the best meanes is with
the Lorde his looke, the sounde of the
Cocke. This sounde or voyce of the
Cocke

Peters fall.

Cocke is the preaching of the word: which sounding in our eares (if Iesus with all loke on vs) doth so awake vs that were in the dead sleepe of sinne, as the noise of the Cocke in the dead time of the night, doth awake out of sleepe.

1. Cor. 1. 21. And this is the direct and ordinarie meanes which God hath appointed to saue all those by, that shall beleue.

Act. 8. 3. Whereof we haue manifest examples in the Actes of the Apostles. The Eunuche chiefe gouernour to Candace Quene of the Ethiopians, as he returned from Hierusalem, where he had worshipped, sitting in his chariot, read Esay the Prophet. This noble man was well occupied, vnto whose endenour God gaue successe according. With vs it is thought more seemely for Nobilitie to trull the Dice, then turne the leaues of the booke of God.) Then the spirit said vnto Philip, Goe neere, & ioyne thy self to yonder chariot: & philip ran thicher &c. As Saul iournied to Damasco breathing out threates & slaughter against the disciples of the Lord, sodainly there shyned

Peters fall.

ned round about him a light frō hea-
men. And he fell to the earth, & heard
a voyce saying to him, Saul, Saul, why
persecutest thou mee? And he sayde:
who art thou Lord? And the Lorde
sayd, I am Iesus whom thou persecu-
test: it is hard for thee to kicke against
prickes. He then both trembling and
astonied said: What wilt thou I doo?
And the Lord saide vnto him: Arise,
and go into the citie, and it shall bee
told thee what thou shalt do &c. And
the Lord appointed a disciple at Da-
masco named Ananias to instruct
him. Cornelius a captaine in Cesarea, a Acts. 10. 1.
deuoute man, & one that feared God
with all his housholde, which gaue
much almes to the people & prayed
God continually, saw in a vision eu-
dently (about the ninth houre of the
day) an angell of God comming in to
him and saying vnto him: Cornelius,
&c. Thy prayers & thine almes come
vp into remēbrance before God. Now
therefore send mē to Ioppe, & call for
Simion whose surname is peter, &c.
He shall tell thee what thou oughtest
to doo, &c.

The

Peters fall.

The Angell from God might haue instructed Cornelius : The voyce from heauen, Saul : The spirit, the Eunuch by secreete working in his heart onely. Yet it was not so done : but the ordinarie meanes by the wisdom of God decreed, euen the ministerie of man, was bled. What therefore God sayth by Moses vnto his people, ought to haue with vs deepe impression, It is no vaine worde to bee made light of, but it is your life. Well therefore said Hilarie, that the congregations, in which y^e word of God doth not watch, goe to wracke. Agreeable to that of the holy Ghost, where there is no vision, the people perish. And to that the Angell sayd to Eldas, assigning y^e cause that so many perish, to befo^r that they neglect the lawe of God in this life.

Deut. 32. 47. In MAL. ca. 8. If the word of God be our wisdom,

Pro. 29. 18. be our vnderstanding, and that by this vnderstanding we depart from euill:

4. Esdr. 7. 20. If hope be that golden chayne by the which we are drawen vp into heauen,

Deut. 4. 6. as Chrysostome sayeth, and wee haue

Iob. 28. 28. this hope, th^{ough} comfort of the scriptures:

Citat. Pet. Mar. in ca. 1. ad Ro.

Peters fall.

tares : If by the word we come to the knowledge of God, and that to know God be more then sacrifice or burnt offerings : If it be a Lanterne to our feete, and light vnto our pathes : If it be the candle whereby the comming of the theefe is espied : If it bee the light burning in the darke place, to wit, in this world duskied and dimmed with thicke mystes of sinne and ignorance, whereunto by heede giuen onlie, the day starre ariseth in our harts: If the taking heede to it, be the onely rule whereby the young man shall redresse his wayes : If it be the hammer mollifying the stonie heart : the fire consuming the chaffe, the sworde of the spirit cutting away whatsoeuer is offense: If saluation be the sequelle of iustification, and iustification come by faith, faith by the word : and that therefore it be called the word of reconciliation: the seede of regeneration: the ioyfull tydings of saluation : If it be water to slake our thirst, & quench our lust : oyle to supple our woundes : meate to make vs stronge : salt to sea-

Rom. 13. 4.

Osee. 6. 6.

Psal. 119. 105.

Theophi-
last in

Luk. ca. 16.

2. Pet. 1. 19.

Psal. 119. 9.

Iere. 23. 29.

Ephes. 6. 17.

Rom. 5. 1.

Rom. 10. 17.

2. Cor. 5. 19.

1. Pet. 1. 23.

Ephes. 1. 13.

Ioan. 4. 14.

Cant. 1. 2.

Deut. 8. 3.

Mat. 5. 13.

C. j.

lon

Peters fall.

Pet. mart. in
ca. 14. li. 2.
Sam.
Calvinus
institur.
2. Tim. 4. 3.
2. Tim. 3. 16
Apo 20. 12.
Theodoret.
dialog. 2.

son vs : If it be the shop of vpright-
nesse : the schole of the holy Ghost:
holefome doctrine, given by inspira-
tion from God : If it be vnto vs the
will of God, and the will of God bee
the booke of life, by the which the
bookes out of which we shall be iud-
ged, to wit, our consciences, shall bee
scanned: in waightie matters we may
not dallie. The hearing and reading
of the sacred Scriptures are not to be
made light of. And who is so wretched
to neglect his owne saluation? In that
Peter heard the Cocke crowe once,
but repented not, wee haue to learne
that wee iudge not one another,
but vse the meanes appoynted by the
Lorde, leaving iudgement vnto him,
who iudgeth rightfully. If we finde
any, as new borne babes, to be weake,
let vs in the spirit of meekenesse helpe
to support them vntill they growe
strong. Not sodainely, but by little and
little the day doth light. He who hath
after blindnesse newly recovered his
sight, can not by and by see so farre as
he who neuer was blinde. Yet in time
the

Peters fall.

the sight of the one may come to be as perfect as of the other. Is thy eye more sharpe of sight then thy brothers: Condemne him not, neyther yet scozne him. What hast thou that thou hast ^{1. Cor. 4. 7.} not receiued: If thou haue receyued, knowe of whom, and by a thankesfull heart giue the glozy vnto God, who hath giuen more then hee ought to whom he hath giuen least. Forget not with al how it commeth to passe sometimes that by y^e sight of legerdumaine and iugling, euen he (who is of sight most sharpe) is, as other, deceiued, supposing, he seeth that in dede he seeth not. The deuill is master of that arte, and hath the whole skill thereof. If thy sight be so good, see that the Apostle byddeth the see, when he sayeth: Let ^{1. Cor. 10. 12} him who thinketh, he standeth, see that he fall not. The inward meanes concurring to the conuersion of Peter, was the looke of Iesus. The body of the earth betwene vs and the Sunne, taketh the same from our sight & causeth darknesse: the body of sinne taketh from the eyes of our soule the Sonne

Peters fall.

of righteousnesse Christ Jesus, & causeth blindnesse. Though a candle neuer so cleare of light and neuer so often, be set before the blinde man, yet can hee not see, vnlesse some other meanes be vsed for the opening of his eyes and recouerie of his sight: though the light of the worde be set before vs blinde through sinne, if God by his holy spirit touche not the heart, by his grace open not the eyes of our understanding, wee shall not see. If Jesus looke not on Peter, though the Cocke crowe Peter repenteth not. The very heathen Socrates, as Plato hath, coulde say: No man euer learned any thing of me, though by me he were the better learned. I onely did exhort, the good spirit did inspire. Thinke not sayth S. Augustine that one man learneth any thing of another. We may warne by the sounde of our voyce, but if he, who teacheth the heart, be not within, vaine is the noyse made without. And againe, He that teacheth the hearts hath his chaire in heauen. This teacher did not onely open the eyes of the

In epist.
Ioā. tract. 3.

Luk. 24. 45.

Peters fall.

the two disciples in Emmaus, but also
of the eleuen, and of al those who were
gathered together with them at Hieru-
salem, that they might vnderstande
the Scriptures. This teacher opened
the heart of Lydia, that she attended Acts 16. 14.
to the things which Paule preached. Joan. 16. 13.
This teacher Christ promised to his
disciples to be giuen vnto them, euen
the spirit of trueth, which should leade
them into all trueth. This teacher is
he, who (whether Paul plant, or Apol. 1. Cor. 3. 6.
los water) onely giueth increase. Bea
if this teacher be alway, so farre it is of
that by the word preached we become
better, that by the same we be made
worse, which caused that worthy in-
strument of God Peter Martyr to say: In 1. Sam. cap. 2.
We haue neede of the inward light,
which vnlesse it be present and shyne
vnto vs, how much y more we heare,
so much the more & more we are har-
dened. The inhabitantes of Hierusa-
lem had the letter of the Scriptures,
and could the same without Woke (as
Musculus sayth: and as it appeareth In Mat. ca. 2 Mat. 2. 5.
by the answere giuen vnto Herod) yet

C. iij.

they

Peters fall.

Isidorus de
summo
bono li. 3.
ca. 10.

Iac. 1. 5.

Iere. 8. 9.

they wanted the starre, that is, hea-
uenly reuelation. We haue therefore
to pray that to the Oracles of y^e scrip-
tures, may come reuelation from hea-
uen: for so Christ is founde. Other-
wise though they be p^owered into the
eares, they enter not into the heart,
the sounde is heard without, no profite
is had within. This I haue remem-
bered to the ende we ioyne prayer and
preaching together. If any of you lack
wisdom, sayth Saint Iames, let him
aske of God which giueth to all men
liberally and reprocheth no man: and
it shall be giuen him: but let him aske
in faith, and wauer not. This wise-
dome to consist in the worde, teacheth
the Prophet: Lo, they haue reiected
the worde of the Lorde, and what
wisdom can be vnto them? If then
the worde of the Lorde be wisdom,
and this wisdom to be had of God,
and the meanes to obtayne it faithfull
prayer: If we desire fruite by y^e word,
let vs vse the meanes to obtayne the
same, as well the teacher as the hea-
rers: and the hearers as the teacher,

as

Peters fall.

as well eche for other, as for them
selues. If Hester when she shoulde Ester. 4. 16.
speake before Assuerus the King for
preseruacion of life in her selfe & peo-
ple, did not onely her selfe pray, but
caused her people to do the like with
her, that God would put in her mouth
that she might speake: Howe much De doct.
more saith Augustine, ought he to pray C hrist. li. 4
to whom the office is committed to la-
bour in the worde and doctrine, when
he shall speake, not for preseruacion of
life temporall but eternall: not for
safetie of the body onely, but for safetie
of both soule and body for euer. And
not he onely but the hearers also: the
benefite or daunger ensuing his doc-
trine being also theirs. And this is to
be done of all, as well after, as before:
that not onely good seed may be sowne
in good ground, but that by swete
dewes and heavenly droppes of grace,
it may be watered and nourished from
time to time vnto ripenesse. The Phi-
sition who ministreth vnto his patient
such medicine as by his learning, skill
and arte, he knoweth manifest for the

C. iij.

disease

Peters fall.

disease, and that done, hauing moze regard to his fee, then care of successe, goeth his way, deserueth small praise. Neither is that patient wise who hauing the aduise of his Physitian, be he neuer so cunning, and following his counsel in admitting and applying the medicine in quantitie, maner, & time prescribed, is therewith contented, looking for health onely thereby, without
elevation of his heart vnto God, Who onely healeth all infirmities. This being spoken there resteth, I shewe how Peter thus being called behaved himselfe. Wherein the letter offereth vs these thre thinges to bee considered. First, he remembred the words of the Lorde Jesus. Then he gat him out of the high Priest his court. Lastly, as the text hath, he wept and that bitterly as other Euangelistes witnesse. In that the holy Ghost setteteth downe, that he remembred the wordes of the Lorde Jesus vpon the crowing of the Cocke, we are taught the ende of all preaching to be, that thereby we may remember the Lorde, and by remembrance

Peters fall.

braunce bee brought to repentance.
Who can condemne himselfe for in-
gratitude towarde his Lord, being
bunmindfull of the bountie of his Lord
towarde him? Who can live in obe-
dience through love to God, forgetfull
of the love of God to man? As the for-
getfulness of God is the cause of re-
bellion against God (the Prophet shew-
ing it plaine in the wordes. Our fa- Psal. 106. 7.
thers vnderstoode not thy wonders
in Egypt, neyther remembered they
the multitude of thy mercies, but re-
belled at the sea, euen at the red sea.)
So the remembrance of his goodness,
is the cause of newe obedience. Wher-
vnto the holy Ghost inuiting, counsel-
leth thus: Remember thy Creator in Eccle. 12. 1.
thy youthfull dayes, &c. His goodness,
that thou mayst love him: his iustice,
that mayst feare him. They therefore
who shall teache in the congregation
to any other ende or purpose omitting
this, shall spend all their arrowes at a
wrong marke. We would gladly heare
straunge things and curious deuises,
neyther marueile is it, saying they
C.v. haue

Peters fall.

2. Tim. 4. 3. haue (as the Apostle sayeth) yatching eares, and shall turne their eares from the trueth, and be giuen vnto fables.

But wee must let such goe, and learne of him, who was taught of God, saith,

1. Cor. 15. 1. Brethren, I make knowen vnto you the Gospell which I preached vnto you, which yee haue also receyued, wherein ye stande, and whereby yee are saued, &c. That Paule preached was the Gospell; the good, glad, and comfortable tydings of the fauour of God towarde man in the incarnation of his sonne: of free remission of sinnes vnto man by the blood of the immaculat and unspotted Lambe: of reconciliation and attonement with God and acceptation into his fauour, through Christ Iesus the onely & sole mediator: of the foile giuen to the deuil, death, sin, an hell by the Lyon of y tribe of Iuda. This good & glad tidings vnto y conscience comfortably, he said he made knowen vnto the Corinthians, often inculcating the same into their eares, that they might at y least sometimes in part remember y inestimable

Peters fall.

marable goodnes of the Lord: which touching the heart, doth out of the same (as the yron out of the flint) strike certaine sparkles of loue againe towards God. Which sparkles, if they be nourished and fedde with matter conuenient, kindle a fire of loue in the heart, which is that fire that the Lorde commandeth alwayes to burne vpon the altar and neuer go out. Leuit. 6. 13. The conuenient matter to feede this fire from time to time that it go not out, is, faithfull and seruent prayer vnto the Lorde, hearing of his worde with desire, and participation of his Sacramentes. Peter through negligence let passe (though but a little whyle,) the feeding of this fire, and it was almost ertinguished. May wee not easilie see heere our dulnesse, and heauinesse vnto heauenly thinges? Was not Peter warned euen of Christ himselfe, and but a little before, yet nowe overwhelmed with obliuion? Shall wee say because we haue prayed a whyle, or heard sermons, we are sufficiently instructed

Peters fall.

instructed and prepared, wee neede no
more: The Masoz though it be tempe-
red with betwe proportion of Steele, if
it passe not by the grindestone is un-
apt to cut: yea, be it made once neuer
so sharpe, if it bee not often reduced
to the Whetstone, wereth dull: So
there is no man so rype in forecass,
readie in policie, sharpe in iudgement,
seruent in loue, earnest in truethe, zea-
lous in Religion, who from one time
to another standeth not in neede of ad-
uertisement, counsell, and direction.
Neither is it to purpose that some say.
Eytter we are the sheepe of God, or
we are not. If not, to what end is hea-
ring? If wee be, we cannot perish. It
is impossible to take God his sheepe
out of his hand. Sentence was giuen
by God that Saint Paul shoulde ap-
peare at Rome, and not perish with
his companie in the sea. It now being
impossible that he should perish or any
of his company, he yet truely said, that
they could not be saued vnlesse the ma-
riners did abyde in the shippe: Enert
so it is impossible to take God his
sheepe

Peters fall.

Sheepe out of his hand is truely sayde,
notwithstanding that it is impossible
for them to be saued without continu-
ance of feeding by the word of God, for
as that, (videlicet the continuance of
the mariners in the ship) was the ordi-
inarie meanes to deliuer from ship-
wrecke: so this (videlicet continuance
of feeding by the worde) is the ordina-
rie meanes to deliuer from spirituall
destruction. Because we haue well fed
this day of good wholesome meate,
haue wee not neede to eate againe to
morrowe? Shall we not finde the bo-
dy begin to languish, if dayly it receiue
not competent sustenance? If there-
fore we will loue God, who hath pro-
uoked vs thereunto in that he first lo-
ued vs: If by repentance we will
turne vnto God that we may liue and
not die, be saued and not damned: we
haue to be mindfull of the goodnesse of
God, mindfull whereof we can not be
but by the crowing of the Cocke and
looke of Iesus. If Peter heare not the
Cocke, Iesus looketh not on him: if Je-
sus looke not on him, he remembreth
not

1. Iohn. 4. 19

Peters fall.

Super illo,
Quod deus
non est au-
thor malo-
rum.

In psal. 140.

Eccle. 21.9.

not the wordes of the Lorde Jesus. If
he remember not the wordes of the
Lorde Jesus, he repenteth not. Peter
waighing the wordes of Jesus rushed
forth of the doores. And no marvaile
if now well advised he gat him apace
away. If a man knewe the place hee
were in to be infected with the pesti-
lence, woulde he not packe? Surely,
sayth Basill, as in pestilent places the
aire drunke in dooth secretly poison the
body, so the euill which is sucked in by
company with the wicked (though it
be not by and by felt) dooth poyson the
soule. If a man were in daunger pre-
sently to be deuoured of some sanage
wilde beast, were it not his time for
him to trudge? There is no beast
of mouth so wide, teeth so sharpe, de-
sire so greedie, as is that beast Acheton
within whose iawes, sayth Arnobius,
ready to be swallowed is he, Who is
in company with the wicked. If a
man were in a house that were on fire,
would he tarie there? The congrega-
tion of the wicked, sayth Jesus of Sy-
rach, is like towe wrapped together,
their

Peters fall.

their ende is a flame of fire to destroy them, Enter not into the way of the wicked, sayeth Solomon, and walke Pro. 4.14. not in the way of euill men. Hee that Eccle. 13.1. toucheth pitch shall be defyled with it: and he who is familiar with the proude, shall be like vnto him. One Eccle. 9. 18. euill man destroyeth much good. A 1. Cor. 5. 6. litle leauē, sowreth the whole dowgh. Our maners, sayth Seneca are framed by the conuersation of those whom we liue with. Which to be true is manifested in the Israelites, who hauing bene in captiuitie in Babylon seven-
tie yeeres, were so infected by dayly conuersatiō of that wicked, idolatrous, and faithlesse nation, that after when there was libertie giuen them to returne first by Cyrus, then by Darius, many of them would not returne. So frozen was all zeale of religion, & loue of godlinesse exiled: especially in the Ecdi. 8. 15. Levites themselues, of whom there was not founde one that returned, untill such time as Ezra was faine to vse his authoritie which the king had graunted him, for the causing of them
to

Peters fall.

to come. Wherefore obserue the counsell of the wise man, who sayth: Ioyne not thy selfe to the multitude of the wicked, but remember that vengeance will not be long ere it fall. Heere let them (whose calling to honourable estate requireth a traine) take heede that not onely they themselves be not by example infectious, but also that they nourish no infection. Let them set before their eyes y^e princely Prophet, which sayth, I will walke in the vprightnesse of my heart in the midst of my house. I wil set no wicked thing before mine eyes: I hate the worke of them that fall away, it shall not cleaue vnto mee. A froward heart shall depart from me, I will knowe no euill. Him that priuily flaudereth his neighbour will I destroy. Him that hath a proude heart and hie looke, I can not suffer. There shall no deceitfull person dwell within my house: he that telleth lyes shall not remaine in my sight, &c. If David would weed out of his house those in who^m such crimes were as the law punisheth not, where should

Peter's Fall

perchance went in his heart to revile
certain hypocrites, whilphrenie, and they
like veritable insinuations: If he durst
not holde him in his might who troweth
yea, howe could he abide the wicked
murther and blasphemous breath of him
who then as it were in despite of God
shall remember but blasphemous offences
yea that howe good, which then was
sinne, whose latitudin, which then was
blasphemous, that is then true that the
plague should not depart from the
house of the Swearer, and the case here
arises: Who turned in becke are changed
God, and we are changed in them. But
God remaineth one and the same, a
real God, and his word shall stand for
ever. **W. B. H. H.** to that the
gates against those who bring the
plague which infecteth onely the body,
and let them wise ope to such as bring
the plague which infecteth both soule
and body. Peter went forth and wept
and that as **W. B. H. H.** and **W. B. H. H.**
witness, verily. These things, saith
Augustine, cause true Repentance:
which are, the love of God and hatred

D.f.

DE

De Temp. 7.

Eccle. 23. 26.

Elai 40.3,

Mat. 26. 75.

Luk. 22.62.

Partes foli

De Temp
ser. 7.

of love: These both manifestly ap-
peare in ^{the} heart. His love is that he
weeps bitterly. His hatred of sinne is
in his bitter weeping. So in that he
went forth. Whence are teares (if they
be true teares) at the death of our
friends but of love: Whence is that
sorrow but of love: The sorrow is want
of them, because we loved them more
fervent. We sorrowe their death, because
their life was deare unto us. Whence
can not, but bee where is unfeeling
and love. The heart is the fountain
which causeth the heart to bleed. The
teares (as some thinke) being no other
thing then dropes of blood which dis-
till from the heart, by the eyes. The
sorrowe in the heart great, because his
love is so great. And although it can
not be but that the consideration of the
due reward of sinne, that is, of a cruel
death and paines of hell, do make sor-
row in the heart, yet in the children of
God the greatest sorrow is in that they
have provoked so mercifull and loving
a God. And therefore even after they
are risen againe by repentance, and
haue

Eccl. 3. 22

2. Cor. 12. 1

2. Cor. 12. 1

Flores 1111

Some by faith belive, and by hope take
 inheriſe of God his merite in Chriſt
 Jeſu, the ſall remember, the heart fo-
 roweth. Whiche ſhall then can not by
 any meanes proceede of feare, or ven-
 geance, but of love of God. This love
 maketh vs (if we be of God) both to de-
 ſell and abhorre y evil, as that which
 prouoketh our God: and to deſire to
 enioy the good, as that we knowe ac-
 ceptable and pleaſant in his ſight. Of
 which two partes conſiſteth true re-
 pentance. It being after the Hebrew
 word, a turning vnto God: after the
 Greeke word, a chaunge of mind, pur-
 poſe and deede: after the Latines, a re-
 calling of our ſelues home, or a re con-
 ſerie of the priſtine health of the minde
 after folly or madneſſe. Whereby it
 apparantly reſteth in eſchewing euill,
 and doynge good: in turning from the
 deuill vnto God: in chaunge of pur-
 poſe, abhorring now that which before
 with pleaſure we hunted after: in re-
 turning home againe into our ſelues
 with deuile and Studie to amende the
 euill committed. (Repentance hauing

400

D. y.

reſpect

Repentance

respect not to the manner and purpose
 alone, but also unto the deed. The
 root of it is faith, which (if it be effe-
 ctual) hath alwayes accompanied with it
 vehement griefe, sorrow, and tearful-
 husband. Here may we see wherein
 the repentance of the godly and of the
 wicked both differ. The very nature
 here (as is manifest in the example of
 Judas) haue in them after the sin
 committed, both confessiō of the fault,
 and sorrowe of the heart. Which not
 withstanding, for that it proceedeth
 not of faith, is not accepted with God.
 Whom without faith it is not possi-
 ble to please. Whatsoever is not of
 faith, being sinne. The repentance
 which is in the children of God is
 therefore of efficacie, because it containeth
 not onely the confession of a fault
 with vehement sorrowe of the heart:
 but also a willing change of minde
 and life in conuersion vnto God, ioy-
 ned to and with an assured persuasi-
 on of pardon and forgiveness, through
 the fauour & mercy of God in Christ.
 The end being the honour of God and
 our

Heb. 11. 6.

Rom. 14. 23

Peters fall

our salvation. If a man desire to know
 whether his repentance be effectual
 or no, he shal know this notice. If a man
 finde in himselfe unfeignably the affec- Quest. 296.
 tion which was in David when he
 sayd: *Iniquitatem edo labui, &c.* I de-
 tested and abhorred iniquitie, &c. then
 is his repentance effectual. S. Augu-
 stine in the place afore cited desyphe-
 reth true repentance thus. When a
 man doth so repent that the same is
 now in minde bitter, which before in
 life was sweete: and that doth now
 bere and pinche the heart, which some-
 time was embraced with delectation
 in the flesh. Peter Martyr assigneth In ca. 10.
 this for a speciall marke, when we doe Iudic.
 not onely repent the euill done, but al-
 so gladly suffer whatsoever pleaseth
 God to lay vpon vs for the same, lyke
 vnto the children of Israel, which saide
 vnto the Lorde, we haue sinned: doe Iudic. 10. 15.
 thou vnto vs whatsoever pleaseth
 thee. To drawe nowe to an ende, since
 after shipwracke which we haue all
 made, the best and surest, yea the one-
 ly haue, is repentance, that it may be

D. iij.

true

Peters fall

true, not counterfeit: possible unto
 us, not hurtfull: acceptable in Gods
 sight, not odious: let our hearts stay at
 it and go our wayes, but to the quieting
 and settling of our consciences,
 take with vs so much as is of necessi-
 tie, that by it we may with Peter be
 saved, & not with Judas condemned.
 Wee haue therefore to acknowledge
 our fall and confesse our finnes: to re-
 uolue bitterly in heart for the same to
 submit our selues vnder the mightie
 hand of God, contented to suffer what
 soeuer he shall lay vpon vs, willingly
 to turne vnto God through chaunge
 not onely of minde and purpose, but al-
 so of life (if God giue time.) Assuredly
 to perswade our selues that whensoe-
 ner we shall this doe, he who by iudge-
 ment (that I may vse Tertullian his
 words) hath appointed paine, hath by
 mercy promised pardo to al our sin-
 nes: howe many or great soeuer, whether
 in will or deede, in flesh or spirit com-
 mitted. God by his Prophet saying, If
 the wicked will turne from all his
 finnes that he hath committed, and
 keepe

De peni-
tentia.

Eze. 18. 21.

Peters fall.

keepe all my statutes , and doo that
which is lawfull & right, he shal sure-
lye liue and shall not die. All his
transgressions that he hath commit-
ted, they shall not be mentioned vn-
to him. For the Lorde reteyneth not
his wrath for euer , because mercie Mich. 7. 18.
pleaseth him, He will turne againe &
haue compassion vpon vs, he wil sub-
due our iniquities , and cast all our
sinnes into the bottome of the Sea.
This if we shall truely doo to the ende
to honour God by rising againe to good
life, whome by our fall into euill wee
had dishonoured , then shall we, not of
merit, but of mercy , eschew death the
reward of sinne, and intoy eternal life
the gift of God, through Iesus Christ
our Lord : vnto whom with the fa-
ther and the holy spirit bee all
praise and glozy now and
foz euer, Amen.

FINIS.